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Anglo-Saxons from
Palestine.

Anglo-Saxons from Palestine

*Or the Imperial Mystery of the Lost
Tribes*

Mabel Virginia Anna Bent

BY

MRS. THEODORE BENT

Author of Southern Arabia, Soudan and Sokotra, &c.

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PREFACE.

THIS book, written chiefly in Jerusalem, is a mere A B C, but I have purposely kept within narrow limits, for a little light seed sometimes flies far. May this!

Of the past and of the present I have spoken and said little of the things for to come. I have tried to mind my own business, which is that of the Anglo-Saxons, and made no remarks about any foreign nations, something of whose future history may, however, be learnt by a further study of this subject in books dealing more fully with it.

MABEL VIRGINIA ANNA BENT.

13, Great Cumberland Place,
London, W.

37019

Anglo-Saxons from Palestine.



Edward the Black Prince, the heir to the British Crown, had passed away, to the grief of the nation in June, the previous year (A.D. 1376), and his son, Richard of Bordeaux, Prince of Wales, a stripling of 11 years of age, was introduced to the Parliament sitting in 1377 by the Bishop of St. David's.

In the quaint language of that day he thus addressed the House :—

“And so you may embrace your noble King with the arms of perfect love, since he has sent you him whom you longed for, and after your King embrace

with love as perfect, my Lord the Prince, who is here present, (God save him) whom you so ardently desired, and at now seeing, whom, you may repeat your "*Nunc Dimittis*" *—for there is through him that peace over Israel, which the Scriptures name—Israel being the heritage of God, and that heritage being also—England. For in good truth I believe that God would never have honoured England with victories such as had given honour to Israel, had he not intended it for his heritage also."

This remarkable speech would lead

* "*Nunc Dimittis*" is a hymn sung in the churches, and called the Song of Simeon, which he said when Jesus was presented in the Temple. It begins:—"Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation which thou hast prepared to be . . . a glory to Thy people Israel."

From "*Lives of the Princes of Wales*," Dr. Doran, F.S.A., quoting from "*Rolls of Parliament*," vol. 2, p. 361.

us to conclude that the notion that the Anglo-Saxon race is the present representative of the house of Israel is no new one. Possibly the knowledge of it may always have been handed down by some few.

As the belief in this identity is a growing one it will be interesting to see what historic and ethnographic grounds there are for it to stand upon.

The Ten Tribes of the House of Israel are often called the Lost Tribes, but though lost they must yet be somewhere, and must be found. If we search the Scriptures we shall see that they must be in a powerful and prominent position, and as the same Holy Scriptures also say that the twelve Tribes are to be united once more, it is surely time to search the world and seek out who the ten tribes may be; and where.

It is often said and believed that the whole world is divided between Jews and Gentiles, and the Gentiles are despised by the Jews, but no hard and fast line can be drawn, for, as the House of Israel is not amid the House of Judah at the present time, it must necessarily be somewhere about in the world—the Gentile world. If you despise all indiscriminately you are only putting yourself in the position described in Ezek. xi, 15. “Son of Man, thy brethren, even thy brethren the men of thy kindred, and all the House of Israel wholly, are they unto whom the inhabitants of Judah and Jerusalem have said : Get ye far from the LORD, unto us is this land given in possession.”

The Promised Land is not promised to the Tribes of the House of Judah alone for the Jews have to be united to

the Ten Tribes *before* they return to their own land, the dry bones are to come together.

“In those days the House of Judah shall walk to (or with) the House of Israel, and they shall come together out of the land of the north into the land which I have given for an inheritance to your fathers.” Jer. iii, 18. Moses evidently foresaw this when he said: “Hear O LORD the voice of Judah and bring him unto his people.” Deut. xxxiii, 7. Many directions are enumerated from whence they shall come, including “the land of Sinim.” The word Sinim signifies in Hebrew *bush*. In the Latin Vulgate translation of the Holy Scriptures made before the discovery of Australia, Sinim was translated Terra Australis.

“God is not a man that he should lie,

neither the son of man that he should repent : hath he said and shall he not do it? or hath he spoken and shall he not make it good?" Num. xxiii, 19.

"Son of man, what is that proverb that ye have in the land of Israel saying, 'The days are prolonged and every vision faileth?' Tell them therefore I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them The days are at hand, and the effect of every vision." Ezek. xii, 22.

"Produce your cause, saith the LORD, bring forth your strong reasons, saith the King of Jacob. Let them bring forth and shew us what shall happen : let them shew the former things what they be, that we may consider them or declare unto us the things for to come." Isaiah xli, 21, 22.

“When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken.”
Deut. xviii, 22.

The source of a great deal of misunderstanding, is the not distinguishing between the House of Judah and the Ten Tribes—Judah is Israel, but the House of Israel can never be called Jews.

The Ten Tribes are called Israel, the House of Israel, Isaac, the House of Jacob, Ephraim, the House of Isaac, All Israel, The Kingdom, The House of Israel wholly, The Whole House of Israel, Jacob.

The House of Judah are called The Jews, Israel, Judah, All Judah. Isaiah never uses Israel for Judah.

Though the Houses of Israel and of

Judah were finally separated under the Kings Jeroboam and Rehoboam, the distinction between them began before that, for: "When Israel came out of Egypt Judah was his sanctuary and Israel his dominion." Ps. cxiv, 1, 2.

"The men of Judah came and there they anointed David king over the House of Judah only" (2 Sam. ii, 4), while "Abner took Ishbosheth . . . (9) and made him king over . . . all Israel," "to set up the throne of David over Israel and over Judah." Abner offered to bring "all Israel" to David. 2 Sam. iii, 10, 12. The House of Israel is again spoken of as "All Israel," verse 37. "In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah." 2 Sam. v. 5. "Because thou saidst these two nations and these two

countries shall be mine." Ezek. xxxv, 10. Jeremiah xxxiii, 24, speaks of them as "the two families which the LORD has chosen." Israel, being "his dominion" is also called "the kingdom," Shimei said, "The LORD hath delivered the kingdom into the hand of Absalom," 2 Sam. xvi, 8. "I will surely rend the kingdom from thee . . . and give it to thy servant . . . Howbeit I will not rend away all the kingdom, but I will give one tribe to thy son . . ." 1 Kings xi, 11, 13. "Then Ahijah caught the new garment that was on him, and rent it in twelve pieces, and he said to Jeroboam, take thee ten pieces : for thus saith the LORD GOD of Israel. Behold, I will rend the kingdom out of the hand of Solomon and give ten tribes to thee, but he shall have one tribe for My servant David's sake, and for Jerusalem's sake. . . . I

will take the kingdom . . . even ten tribes." 1 Kings xi, 30, 31, 32, 35. "So Israel rebelled against the House of David unto this day. And it came to pass that when all Israel heard that Jeroboam was come again that they sent and called him into the congregation and made him king over all Israel." 1 Kings xii, 19, 20.

"I have caused to cleave unto me the whole House of Israel and the whole House of Judah." Jer. xiii, 11. "I will cause the captivity of Judah and the captivity of Israel to return." Jer. xxxiii, 7.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah shall not vex Ephraim." Isaiah xi, 13.

"Israel and Ephraim shall fall in

their iniquity; Judah shall also fall with them." "Therefore I will be unto Ephraim as a moth, and to the House of Judah as rottenness. When Ephraim saw his sickness and Judah saw his wound . . ." "I will be to Ephraim as a lion, and as a young lion to the House of Judah." Hosea v, 5, 12, 13, 14.

"O Ephraim, what shall I do unto thee? O Judah what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Hos. vi, 4.

"Ephraim encompasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints." Hos. xi, 12.

"Then cut I asunder my other Staff, even Bands, that I might break the

brotherhood between Judah and Israel.”
Zech. xi, 14.

“Backsliding Israel hath justified herself more than treacherous Judah.”
Jer. iii, 11.

“The outcasts of Israel . . . the dispersed of Judah.” Isaiah xi, 12.

These few of many passages point to a separation between two Houses. They are often mentioned together in such ways as points to a very different fate for each, and seem contradictory unless we realise they concern two different sets of people.

It being thus manifest Israel and Judah were distinct, and as we know were subsequently separated, let us study the prophecies which relate to their identification and future re-union.

Some think that the Ten Tribes, and the Tribes of Judah all returned to their

land with Ezra the Prophet, and that all have been mingled together ever since, also that the Jews represent all the Children of Israel.

It is not true that the Ten Tribes returned from Babylon, whither the Jews had been taken while the Israelite Tribes were taken to Assyria. In the first place, the House of Israel was not in Babylon : in the second, we see from Ezra i, 5, that those who returned were of the Tribes of Judah, Benjamin, and Levi; thirdly, (Ezra ii, 1) "they came again to Judah and Jerusalem, every one to his own city." These cities all belonged to the southern kingdom and are enumerated in Ezra ii.

At the great sacrifice (Ezra vi, 17) the Tribes of the House of Israel were only represented by he-goat.

Josephus says (Book 19, Chap. v,

v. 11): that they sent offerings to the Temple. If they could have brought them, no doubt they would have done so.

The second decree, that of Darius, makes no mention of any persons but only concerns provisions. Ezra. vi, 8, 9, 10.

The Jews have to be united to the Ten Tribes before they return to their own land, when the dry bones are to come together.

“Moreover . . . take thee one stick and write upon it, For Judah, and for the children of Israel his companions: and then take another stick and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel, his companions and join them together in one stick, and they shall become one in thine hand. I will make them one

nation upon the mountains of Israel and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them and they shall all have one shepherd. And my servant David shall be their prince for ever." Ezek. xxxvii, 16, 17, 22, 24, 25.

"They shall serve the LORD their God, and David their king whom I will raise up unto them." Jer. xxx, 9.

"I will set up one shepherd over them, and he shall feed them, even my servant David, and he shall be their shepherd, and I the LORD will be their God, and my servant David a prince among them, I the LORD have spoken it." Ezek. xxxiv, 23, 24.

"Afterwards shall the children of

Israel return and seek the LORD their God, and David their king.” Hos. iii, 5.

From the above we may expect that when the Twelve Tribes are joined together once more the Almighty will have raised up a prince bearing the beloved name of David; nor need we be dismayed with the idea that the House of David ended with the Kingdom of Judah.

“For thus saith the LORD; David shall never want a man to sit upon the throne of Israel. Thus saith the LORD. If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken, with David my servant, that he should not have a son to reign upon his throne.” Jer. xxxiii, 17, 20, 21.

“I have found David my servant, with

my holy oil have I anointed him : with whom my hand shall be established, mine arm also shall strengthen him, the enemy shall not exact upon him : nor the son of wickedness afflict him. I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him : and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments : if they break my

statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before me. It shall be established for ever as the moon, and as a fruitful witness in heaven." Psalm lxxxix, 20 to 38.

"Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."
11 Sam. vii, 16.

"I will also take of the highest branch of the high cedar, and will set it; I will

crop off from the top of his young twigs a tender one, and will plant it upon an high mountain, and an eminent: In the mountain of the height of Israel will I plant it; it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree and have exalted the low tree, have dried up the green tree and have made the dry tree to flourish: I the LORD have spoken and have done it." Ezek. xvii, 22, 23, 24. The "tender twig" is thought to represent Zedekiah's daughter.

"See I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down and to destroy, and to throw down and to build and to plant." Jer. i, 10.

Jeremiah had prophesied the downfall of King Zedekiah, and, after his departure to Babylon and the death of his sons, had evidently taken charge of the Princesses, his daughters, through one of whom the line of David must have been continued, in default of male heirs.

“Ishmael . . . of the seed royal carried away captive all the residue of the people that were in Mizpah, even the King’s daughters . . .” Jer. xli, 10.

“Johanan . . . took all the remnant of Judah . . . and the King’s daughters . . . and so they came into the land of Egypt . . . thus they came even to Taphanhes.” Jer. xliii, 5, 6, 7.

At Daphne, in Egypt, the modern Taphanhes there is a ruin called Kasr el Bint el Jahudi, or Castle of the Daughter of the Jew.

Nothing further can be gleaned from the Bible of the later life of these Princesses or of the Prophet Jeremiah, but in Ireland it is traditionally known that Jeremiah the Prophet came bringing with him "the King of Egypt's daughter" or a King's daughter from Egypt (the tender twig), B.C. 585, that is to say the year following the departure of Jeremiah and his party from Palestine, and married her to a Prince named Eochaid, of a people who had established themselves in Ireland a long time before, and who had come from the East. They were called Tuatha de Danaan (*tuatha* meaning in Irish *tribe*) and are supposed to be the tribe of Dan, which being a maritime tribe may have come away in their ships before the others. Anyhow it is strange that a nation should call themselves *Tribe*.

The question is whether the princess who left Palestine and the one who arrived in Ireland the following year from Spain are one and the same.

Ireland was at that time called Scotia, or the land of the wanderers. It was afterwards called Scotia Major, to distinguish it from Scotland which was called Scotia Minor. Scot is a word allied to Skuth or Skyth or Succoth, booth or tent.

An Irish legend says that the inhabitants of Ireland were called Scots from their leader Eber Scot or "Hebrew Wanderer."

Professor O'Curry says : "It is stated in a very old copy of the "Book of the Invasions" that it was the Mosaic Law that the Milesians brought into Erin at their coming, and that it had been learnt

from Moses in Egypt by Cae Cain Britheach, who was an Israelite himself.

These new-comers brought with them the stone now known as the Coronation Stone or Jacob's Pillow. They, Eochaid, and the princess, were crowned upon it and twenty of their descendants after them in Ireland. The next of the race—Fergus—went to Scotland and became king whilst there, but would not be crowned till the Stone was fetched. It has always been looked upon as a holy treasure, and when King Edward I. conquered the Scots he carried off the stone with the other regalia and put it in Westminster Abbey, where it has been for over five hundred years. When Queen Isabella, the mother of Edward III., returned the regalia to Scotland in 1328 in agreement with the treaty of Northampton (according to the Chron-

icles of Lanercost) “nevertheless, the stone of Scone, upon which it was the custom for the kings of Scotland to be set at their coronations the Londoners would by no means suffer to be sent away.” Indeed they took up arms to prevent this.

As to this Coronation Stone, which is also called “Jacob’s Pillow,” some think that this was the stone upon which Jacob laid his head at Bethel, and which possibly the Israelites carried away with them during their wanderings in the Wilderness.

It is quite a rough stone, with a ring fixed in one end of it, and is set under the seat of an oaken chair, the sides and the front of the part it rests on are open so that the stone can be seen.

In the Wadi Mokatteb or the Written Valley in the Sinai Peninsula are a most

wonderful quantity of inscriptions and carvings, some very high up and now quite inaccessible. No people can possibly have done all this but the Israelites, as the Jew who served as guide to Cosmos Indicopleustes told him, for no others had the time and the means of providing themselves with food and water for so long as would have been necessary for this work. One of the inscriptions has letters six feet in height and raised three inches and is at a great altitude. Another of these carvings represents Moses sitting upon a block of hewn stone having his hands held up by Aaron and Hur, and another represents Moses striking a hewn stone to get out water. Aaron and Hur are mentioned by name, but not Moses. He is called "the wonderful speaker" and "the great law-giver."

Let us now return to King David's family after this digression about the Coronation stone.

The King of England, Edward VII., can trace his descent from David by eight lines, and his pedigree has been published. The seventh name of his eldest grandson is David, and by that name he is always called in his family.

King Edward is also descended from Aaron, through the Tudors. There is a 10th century MS. pedigree in Herald's College, shewing their descent from Joseph of Arimathea.

The badge known as the Portcullis came to the Royal House through the Tudors. It most likely represents Aaron's Breastplate, and the chains for hanging it to the shoulders, bear out this supposition.

The tracing of the different variations

of the Portcullis from the earliest representations of it would be an interesting subject for research. The settings for the stones now vary from twelve to sixteen.

We often hear astonishment expressed that the Ten Tribes should have got so far away from home, but no one seems to recollect that it was just as far for the Phœnicians.

The two Tribes have been separated from the Ten Tribes ever since the days of Kings Rehoboam and Jeroboam, with the exception of the time during which Benjamin was lent to Judah,—that is from this parting to just before the siege of Jerusalem.

We are also told that if the English are the Ten Tribes they ought to look like Jews. Surely if the Ten Tribes ever had any distinguishing marks they

must long ago have lost them otherwise they could easily be traced.

Tiglath Pileser took Reuben, Gad, and the half tribe of Manasseh B.C. 743 : Shalmanezer took the rest to the cities of the Medes B.C. 722. They went north about 670 B.C. three tribes first and a large body after them. Amos vii, 16, speaks of them as "The House of Isaac" and (v. 9) of "the high places of Isaac." On the monuments discovered at Nineveh they are called Esakska, and are said to speak of themselves as Beth Isaac. It is probable that they were known as the Saks or Sakai.

Moore, in "The Saxons of the East and West," after describing the captivity of the Israelites in Media, and mentioning the rise at that time of the Scythians, says that there was an insurrection in that country, during which time the Israelites

escaped “probably with the help of some powerful nation, possibly the Scythians, if they were not the Scythians themselves.”

The Skyths came, according to Herodotus, from the parts of Media where the Ten Tribes of Israel were lost, and about the time that they were last heard of.

Esdras says: “Those were the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmanaser, King of Assyria, led away captive, and he carried them over the waters, and so they came to another land. But they took this counsel amongst themselves that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might there keep their

statutes, which they never kept in their own land. And they entered into the Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held back the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the name of that region is called Arsereth." Chap. xi, 13—40.

This alludes to the high lands near the river Sereth, in South Russia.

In the Crimea tombs have been discovered with Hebrew inscriptions—for instance:—

"This is the tomb of Buki, the son of Izhak the priest, may his rest be in Eden in the time of our salvation. In the year 702 of the year of our exile." A.D. 6.

"Rabbi Moses Levi, died in the year 726 of our exile." A.D. 30.

“Zadok the Levite, son of Moses, died 4000 years after the Creation 785 of our exile.” A.D. 89.

The great English historian Sharon Turner, speaking of the Scythians or Skyths, says that when they were asked whence they came they could give no account of themselves, and obtained the name “Sakasuna,” or without a race or history. From this came Saxon. Enquiries showed that they came from Halah, Habor, Gozan, etc.

The river Gozan is now called Kizil Ozan, or red Ozan, from red earth washed down by it. When travelling in Media I crossed this Kizil Ozan : my horse had to swim as the river was in flood.

The journeys of the Israelites have been traced by place names and by coins, and maps have been published showing

how God fulllled his promise to them :
“ I will bring the blind by a way that
they knew not. I will lead them in paths
that they have not known.” Isaiah xlii,
16.

They were to be called by another
name : “ In Isaac shall thy seed be
called.” Gen. xxi, 12. “ Ye shall have
your name for a curse unto my chosen
for the LORD will . . . call his servants
by another name.” Is. lxxv, 15. The
English still stick to the name Saxon
(Isaacson), though it is now the designa-
tion of the people inhabiting the country
to which the Anglo Saxons left their
name as they passed through it.

Professor Ridgeway, in his presidential
address to the Anthropological Section
the British Association in Dublin, 1908,
said :—

“We know from Bede that the Angles,

who settled in Britain, left Holstein in large bodies, bringing with them their wives and families, leaving their old homes without inhabitants."

They are supposed to have arrived in the British Isles in the form of the Danes, Saxons and Normans, the latter being the Benjaminites, whose standard bore a wolf: "Benjamin shall ravin as a wolf." "Little Benjamin their Ruler."

"O ye children of Benjamin gather yourselves to flee out of the midst of Jerusalem, blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem, for evil appeareth out of the north and great destruction." Jer. vi, 1.

The Benjaminites are supposed to have separated from Judah and followed their brothers before the Roman siege.

Josephus said: "There can be but two tribes subject to the Romans, the

others are beyond the Euphrates, and are an innumerable multitude." xi, 2. He likewise mentions the escape of the Christian Benjaminites to Pella before the siege of Jerusalem. Lingard, in his "History of England" (p. 15) says: "The long tract of land south of the Severn and the Thames was unequally proportioned among ten nations.

Here are produced a few of the very many strong reasons, negative as well as positive, for feeling sure that the Ten Tribes and the British people must be one and the same.

The Image which Nebuchadnezzar saw in his dream represented four kingdoms perfectly well known in history, the Babylonian, the Assyrian, the Grecian, and the Roman. A fifth was to arise afterwards, already making a beginning in those times. This kingdom was to be

greater than the others, and more enduring. There was to be no interval between it and the first four kingdoms, during which such a great kingdom as the British could be interpolated, and, as there was nothing to tell that this fifth kingdom was not to be an earthly one like the rest, it is reasonable to think that Anglo-Israel is that kingdom.

“The fear of Israel should be upon all nations.” And so it is—we may read that in the newspapers any day.

The isolation of England is often spoken of, and her having few allies—but “Israel shall then dwell in safety alone.” Deut. xxxxi, 28.

“Lo the people shall dwell alone and not to be reckoned among the nations.” Num. xxiii, 9.

“Also I will ordain a place for my people Israel, and will plant them, and

they shall dwell in their place and shall be moved no more, neither shall the children of wickedness waste them any more as at the beginning." 1 Chron. xvii, 9.

"In righteousness shalt thou be established : and thou shalt be far from oppression : for thou shalt not fear : and from terror : for it shall not come near thee."

"Behold they shall surely gather together, but not by me : whosoever shall gather together against thee shall fall for thy sake." Is. liv, 14, 15. The whole of this chapter refers to the Ten Tribes.

It is a remarkable fact that on the several occasions when her enemies have planned the invasion of England storms have protected her.

The victories above alluded to by the

Bishop of St. David's extended from A.D. 1342 to 1377, and included the battle of Crécy, the surrender of Calais, and the battle of Poitiers.

It was a memorable epoch in English history, and might fittingly be referred to the revival of the nation foretold in Hosea vi, 2: "After two days will he revive us" (*i.e.*, a thousand years being in HIS sight, but as yesterday,) after two thousand years from B.C. 721, when the Ten Tribes were taken into captivity.
 $721 \times 2000 = 1379$ A.D.

The "Invincible Navy" of Spain sent by Philip II. was dashed to pieces all round the British Isles: even now gold is being dredged up from the sunken Spanish ships. When Queen Elizabeth struck a medal to commemorate this she put "God blew and they were dispersed."

After the decisive battle of Trafalgar,

the French Admiral wrote to Napoleon :
“The English have won a most bloody victory, owing to ten of our best ships not being able to give any assistance, as the wind was contrary to us the whole day.”

Napoleon gathered a great army and navy to invade and capture England, and had medals struck beforehand to deliver to his victorious troops. “*Frappé à Londres*” was on them, but London he never saw, the storms raged so tremendously that he could never start.

There are other instances too many to quote.

“Thine enemies shall be found liars unto thee.” Deut. xxxiii, 29.

“Every tongue that shall rise up against thee in judgement shalt thou condemn.” Is. liv, 17.

All that was said at the time of the

Boer War made this resemblance sufficiently clear.

A coincidence is that King Solomon's throne was made of ivory and adorned with lions, and King Edward's throne is also made of ivory and adorned with lions. In fact lions seem to be associated with the English and with Israel, and likewise the unicorn.

“And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion, among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Micah v, 8. “The merchants of Tarshish with all the young lions thereof.” Ezek. xxxviii, 13 (British Colonies).

“He couched, he lay down as a

lion, and as a great lion who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee!" Num. xxiv, 9. "His horns are like the horns of unicorns." Deut. xxxiii, 17. "He hath as it were the strength of an unicorn." Num. xxiii, 22.

King Solomon's prayer for his people was: "What prayer and supplication soever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house, then hear Thou in Heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest . . . and if they pray unto Thee toward their land, which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built, then hear Thou

their prayer. . . .” 1 Kings viii, 38, 39, 48, 49.

English churches are built so that people may worship towards the East. The English are also buried facing the East except priests, who are buried facing west, and facing, as they did in life, their congregations.

Israel was to be a blessing in the land of Egypt. “The labour of Egypt . . . shall be thine.” Is. xlv, 14.

There is an English Order of Knighthood of St. Michael and St. George. The latter, a somewhat mythical personage, is most likely really derived from the holy “Michael, the great prince which standeth for the children of thy people.” Dan. xii, 1. “Michael, one of the chief princes.” “Michael your prince.” Dan. x, 13, 21.

It is the Angel Michael who is the guardian appointed for Israel.

“I will turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent.” Zeph. iii, 9.

It is reckoned that more than 125 millions of people understand the English language. It is also more like Hebrew than any other, so that it is easier to translate the Bible into it, as it can be done more literally. The Anglo-Saxon race make more use of Hebrew names for their children than any other nation, and they have many Hebrew surnames.

The House of Israel must, when discovered be a very populous nation—as the word of God to Abraham, “I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea—

shore (Gen. xxii, 17), must be fulfilled as well as these other prophecies :—" Thou shalt be the father of many nations " (Gen. xvii, 4). " Ephraim's seed should become a multitude of nations." Manasseh should " become a great people " (Gen. xlviii, 19). Therefore we must look for a great nation, having a great nation broken off from it, and if Manasseh be not a great nation by this time, where has he room to develope?

Israel was to lose children. The British nation lost the great colony in America which has now become a Great Nation. Surely therefore that Great Nation is Manasseh, which will once more be united to the parent stem when Israel and Judah become " one stick " (Ezek. xxxvii, 17).

When the two sticks are joined together Manasseh will not be left out,

but it will form a part of the new united nation.

“ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of Jezreel ” (Hos. i, 11).

Though the inhabitants of the United States show no signs just at present of desiring a king, they will yet join in choosing one for themselves, and as they seem to be inclining more and more towards their Mother-country, it would require no great stretch of imagination to see a President ranging himself beside the Premiers of the Great Dominions.

The English Royal Family is the oldest Royal Family in Europe, and the English Coronation service is the oldest also, and that from which all other Coronation services are copied, and is

itself copied from that of the Kings of Israel. No matter how great the United States have become, their ruler has never taken the title of King, and however great the British Monarch may be, he has never abandoned the Israelite title of King.

It is interesting to note that when the King goes forward to be crowned these words are sung:—"I was glad when they said unto me, we will go into the house of the Lord. Our feet shall stand in thy gates O Jerusalem. Jerusalem is built as a city, that is, at unity with itself. O pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces."

The English King is the only one whose crown is put on by the High Priest, while all others crown themselves.

Britain means the land of the Covenant, from *Brith* Covenant, and the once desolate heritages are called on the British coins "the Britains beyond seas."

Numbers xxiv, 7. "And his seed shall be in many waters." See also Psalm lxxxix, 25. We know which nation has the greatest number of ships in the most waters, and may remember with amazement how that great and constant stream of ships went backward and forward to Capetown without let or hindrance from any during the Boer War.

Part of the blessing of Joseph by Moses (Deut. xxxiii, 15) was "the chief things of the ancient mountains, and . . . the precious things of the lasting hills," which point to great mineral wealth, and that the English have.

"Thou shalt neither vex a stranger

nor oppress him, for ye were strangers in the land of Egypt" (Lev. xix, 33, 34).

In the laws of King Alfred of England we see: "Vex not thou strangers, nor others which come from afar, for ye were strangers in the land of Egypt."

Even supposing that the joining of the two sticks (Ezek. xxxvii, 17) took place in the time of Ezra, have they been in undisturbed possession of even Palestine, a small part of the Promised Land, ever since? and did they then elect one monarch named David to reign over them both?

The Chief Rabbi of London has written a letter saying that he does not consider that this union has taken place.

The following prayers, in which Israel is prayed for apart from Judah are copied from the Jewish Daily Prayer:—

I. For Judah.

“May it be acceptable in the presence of our Father who is in heaven to cause us to hear the good tidings of salvation and comfort; that our dispersion may be gathered from the four extremities of the earth, and let us say Amen!”

II. For the Whole House of Israel.

“May the Omnipresent have mercy on our brethren the whole House of Israel, who are in trouble and captivity, whether between the seas or whether on dry land, and bring them forth from oppression to enlargement, from darkness to light, and from bondage to freedom, now, speedily, and in a short time, and let us say AMEN.”

People get quite confused by the prophecies which in one verse predict two perfectly contradictory things for the Israelites, if they would remember the

difference between the two Families they would see that one part of the verse is for each of them.

Alas for Judah! a far sadder fate is predicted for him than for Israel. Bad and rebellious as they both were, yet it is evident that Judah was looked upon by the LORD as the worst. "The LORD said unto me,—backsliding Israel hath justified herself more than treacherous Judah" (Jer. iii, 11).

I will not quote the mournful prophecies for Judah, they are too well known; but as their sad fulfilment proves the truth of God's word, so surely may we believe that this miserable time will infallibly end in joy at the appointed season.

There are some blessings, especially for Judah, which the Ten tribes cannot claim—such as: "Ten men shall take

hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew—saying, we will go with you for we have heard that God is with you ” (Zech. viii, 23).

“ The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.”

“ I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem as the mourning of Hadad-rimmon in the valley of Megiddon ” (Zech. xii, 7, 10, 11).

“ The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come ” (Gen. xlix, 10).

This last is being fulfilled now, as the sceptre is still in the hand of King David's descendant.

Judah, not recognizing his brother, repudiates him as he did of old, and does not like his sharing in the blessings. Yet Judah is no poorer because Israel is rich, but the richer by having a prosperous brother, and one well-disposed toward him. The fact that so many of the promised Blessings are already in the Family should rejoice the heart of Judah, as proving that so much being already accomplished, but little time comparatively is needed to fulfil the whole.

One of the objections set forth is that the English are a mixed race : but against

that who can say that those who come, and are naturalised may not be scattered grains of the nation amalgamating themselves to the main body. "I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix, 9). A stranger who would keep the laws and be naturalised should be as a native. "One law shall be to him that is home-born and unto the stranger that sojourneth among you" (Ez. xii, 49).

As for Palestine, "I will scatter you, and then shall the land enjoy her Sabbaths; as long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt in it" (Lev. xxvi, 33, 34, 35).

And so the land has been put into the hands of the very nation best suited to

let it rest and, at the same time, to prevent the obliteration of old landmarks.

The Jews seem to consider that the Promised Land consists solely of Palestine, which, if great in one sense, is very little in another, and will seem yet smaller when communication is opened up. They turn their eyes and minds and desires exclusively to that mere nucleus of all the great territory which is the destined heritage of the chosen race.

“The LORD made a covenant with Abram saying: Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates,” and the portion assigned by Moses to the Twelve Tribes was not the whole of this. (Gen. xv, 18.)

If, as all other facts seem to prove, the English really are the Ten Tribes,

their connection with the Nile, both in Egypt and Uganda, would point to that river being the river of Egypt above-named, and not, as has been said, the Wadi el Arish, a mere winter torrent, which may have had that designation as being the boundary between Egypt and Palestine; but it is unlikely that the Wadi el Arish should have been understood by Abraham as the boundary of his promised inheritance as the land of Egypt was perfectly well known to him.

The late "desolate heritages" or the "Britains beyond Seas," are also promised land, and so likewise are the coaling stations of the British, for God said: "Thy seed shall possess the gate of his enemies" (Gen. xxii, 17). Gate and port are the same thing—viz., Gibraltar, Malta, Cyprus, the Suez Canal, Perim, Aden, Sokotra, Bombay,

Calcutta, Madras, Galle, Singapore, Sarawak, Malacca, Penang, Hong Kong, Cape Town, Cape Coast Castle, St. Helena, Ascension, Bermuda, the West Indies, the Seychells, Zanzibar, Pemba, Mauritius, and others too numerous to mention, and the United States have the Philippines.

“ A company of nations ” (Gen. xxxv, 11), “ A multitude of nations ” (Gen. xlviii, 19), and “ More are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left ” (Isaiah liv, 1, 2, 3).

Again and again there have been projects to drop territories, and some

have been ceded. For instance, Java, the Balearic Isles, the Ionian Isles, might all have been attached to the Empire, and the English gave away the Transvaal once already.

These figures are taken from a French atlas.

The area of the	Kilometres.
British Empire is	28,606,666
Russian Empire is	22,000,000
(2,000,000 kilometres are composed of inland seas, so cannot be utilized.)	

The earth's land surface consists of 55,640,000 square miles, and as the British Empire contains 11,959,995, the King of England reigns over more than a quarter of the world. The sun does not set upon his dominions, and his morning drum beats round the world.

The United States having 3,699,301,

puts a heavier weight into Israel's side of the scales.

It must be acknowledged that a great part of the Empire has been literally thrust into the hands of the English for police purposes, and received most unwillingly.

The subjects of the King of England in Europe number 43 million.

The following figures are taken from the draft prepared by M. Charles Duffart for the Hague Convention of October, 1907 :—

The entire British Empire	403,947,000
China	330,130,000
Russia and dependencies...	138,787,000
France ,, ,, ...	90,569,000
Germany ,, ,, ...	73,407,000

The whole population of the world is reckoned to be 1,634,615,800. If from this we take the British Empire,

403,947,000, which is more than a quarter and the United States, 76,149,000, we leave for the rest of the world a decided minority; the Jews must also be deducted.

The 2520 years mentioned by Daniel may be calculated from either of the following dates:—

From the Captivity of Jehoiakim B.C. 606
to 1915.

„ Capture of Jerusalem B.C. 598
to 1923.

„ Fall of the Temple B.C. 587 to
1934.

Departure of Zedekiah's daughter to
Egypt B.C. 586.

Arrival of a Princess from Egypt in
Ireland B.C. 585.

There are several very interesting books explaining how the dates of all the events of the world, past or future, are

shown forth in the Great Pyramid. I will only touch upon this here. The names will be found in the bibliography at the end of this book.

In order to show how deeply interesting the study of the great Pyramid is, I will in a few words endeavour to arouse your curiosity upon the subject.

The casing which once covered the whole Pyramid having disappeared, it would have been impossible to obtain exact outside measurements had there not been remains of the corner stones and sockets of the base buried beneath the sand. From these the base-line and also the height could be measured.

The length of the base can be divided into inches not perceptibly longer than the British inch,—that is to say, you would have to put several together to perceive that they are any longer, not a hair's breadth in fact.

The standard measures of England have to be kept hermetically closed, as otherwise they would shrink from exposure to the atmosphere. Therefore it is reasonable to suppose that the Pyramid Inch is the original of the British Inch, which has shrunk in the lapse of ages.

If you take enough Pyramid Inches you get the length of the earth's axis without fractions.

This is a straight measure.

Very different is the metre, invented by atheists and founded upon the supposed measure of a quarter of the globe. Which quarter?

That is an uncertain and crooked measure.

As in any house there are certain facts, such as the size of a door, the width of its architrave, its distance from the window,

the size of that, the projection of the chimney-breast, so in the great Pyramid there are proportions which were measured by Professor P. Smyth, Astronomer Royal for Scotland, by means of inches.

He discovered that in the building every passage, every projection, or chamber, by its measure, symbolised accurately the great events in the world's history from the Creation to A.D. 1926.

Mr. Casey, who had read "Our Inheritance in the Great Pyramid," wrote to Professor Piazzzi Smyth, and said that he was astonished at there being no mark to show the date of the birth of Jesus of Nazareth; he pointed out where he considered that such a mark might be sought, feeling that it must be there, as this certainly was an event destined to influence mankind.

The mark was sought and found, agreeing perfectly with all that had gone before Anno Domini, and also with the subsequent events, at that time future, but which had since been fulfilled.

The mark was this. The stones in the Descending Passage lie in such a way that their joints form diagonal lines, but at the right date there is a line drawn all round the passage—horizontal and perpendicular.

I am sure everyone is at least acquainted with diagrams of the Great Pyramid. I will only say that we have now got up the Grand Gallery, up the step, and are just going under a low passage indicating the time of Jacob's trouble predicted.

The promise that we shall be borne through this saves us from pessimism and despair, for it is a time when we should pray that our faith fail not.

As the British measure of length is manifested in the Great Pyramid so is the British measure of capacity, for the vessel of granite within the innermost chamber contains exactly four Quarters—a Quarter being the greatest British wheat-measure.

This little book will not contain any more of the marvels of the Great Pyramid which is believed to have been built by Seth under Divine direction.

When the Children of Israel are united and do take possession of the promised land there will not always be a time of unalloyed joy, for as Ezekiel says: “Gog is to come up against the mountains of Israel.” “The merchants of Tarshish with all the young lions thereof shall say to thee, ‘Art thou come to take a spoil?’” “And thou shalt come up against my people Israel.”

(Ezek. xxxviii, 8, 13, 16.) “ Who are these that fly as a cloud, and as the doves to their windows. Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far ” (Is. lx, 8, 9).

The comment of Delitsch upon this is : The prophet here turns his eye to the sea. The faith of the distant land of the west is beginning to work. These things thus flying along like clouds and doves are ships, with those of Tarshish from the further European quarters of the Globe at their head, *i.e.*, acting as the leaders of the fleet, which is sailing to Zion, and bringing Zion's children from afar.

“ In the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living GOD. Then shall the Children of

Judah and the Children of Israel be gathered together and shall appoint themselves one head and they shall come up out of the land ” (Hos. i, 10).

The British Empire is here well described.

“ Listen O Isles Thou art my servant Israel. Lift up thine eyes round about and behold : all these that gather themselves together, and come unto thee. As I live saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and bind them to thee as a bride doeth. For thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants ; and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the other (Americans) shall again say in thine ears, The place

is too strait for me, give me place that I may dwell. I will preserve thee and give thee to establish the earth and cause to inherit the desolate heritages." (Is. xlix, 1, 3, 18, 19, and 8.)

Israel when found must be in a very commanding position. "Sing with gladness for Jacob, and shout among the chief of the nations" (Jer. xxxi, 7). "I am the LORD your GOD which have separated you from other people" (Lev. xx, 24 and 26). "God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth" (Deut. vii, 6). "The LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. xiv, 2). "The LORD will set thee on high above all the nations of the earth" (Deut. xxviii, 1). "What one nation is

like thy people Israel, whom God went to redeem to be His own people to make thee a name of greatness and terrible-ness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt. For thy people Israel thou didst make thine own people for ever " (1 Chron. xvii, 21, 22).

GOD called Abraham from his father's country saying : " I will make of thee a great nation, and I will bless thee, and make thy name great, thou shalt be a blessing: and I will bless them that bless thee and curse them that curseth thee ; and in thee shall all the families of the earth be blessed " (Gen. xii, 2, 3). Other promises followed, including, " Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates " (Gen. xv, 18). And " By Myself have I sworn, saith the

LORD, for *because* thou *hast* done this thing and hast not withheld thy son, thine only son (Isaac), that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea shore : and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice ” (Gen. xxii, 16, 17, 18).

This oath was unconditional. God made promise to Abraham and repeated to Isaac : “ I will perform the oath which I swear unto Abraham thy father because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws ” (Gen. xxvi, 3, 5). It was also confirmed to Jacob (Gen. xxviii, 13).

This oath could not have been more

solemn. For when GOD made promise to Abraham, because he could swear by no greater, he sware by himself (Heb. vi, 13). "By Myself have I sworn, saith the LORD" (Gen. xxii, 16).

Those who think that the glory of Israel lies for ever in the dust, and that the promises are of none effect greatly dishonour the Most High GOD. They forget that He is not a man that He should lie. They deny that "He hath remembered his covenant for ever, the word which he commanded to a thousand generations, which covenant he made with Abraham and his oath unto Isaac, and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant" (Ps. cv, 8, 9, 10).

The true Word of the God of Abraham stands as firm as ever. The children of

Israel are all blessed, though at present all have not an equal share of the blessings.

BUT

“ Thus saith the LORD GOD, I do not this for your sakes O House of Israel, but for my Holy Name’s sake. . . .”
(Ezek. xxxvi, 22.)

“ Not for your sakes do I this, saith the LORD GOD, be it known unto you ”
(Ezek. xxxvi, 32).

“ Thus saith the LORD; which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name: If these ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the LORD; If

heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD" (Jer. xxxi, 35, 36, 37).

The Ten Tribes are undoubtedly somewhere on the face of this earth, and if they are not the British who are they?

Try to fit the description on any other nation, and you fail; one nation is not numerous enough and is no colonist, or is not in "many waters," like the English with their navy, some have been conquered, and every one has borrowed from the English, the Jews, or the Americans, and Israel should lend to all nations and not borrow.

"For the Lord thy God blesseth thee as He promised thee: and thou shalt lend unto many nations, but thou shalt

not borrow : thou shalt reign over many nations, but they shall not reign over thee " (Deut. xv, 6).

" Thou shalt lend to many nations, and thou shalt not borrow " (Deut. xxviii, 12).

Most nations borrow from the Jews, the English, or the Americans.

If you were to tear the sturdy British oak with all its roots and ramifications out of the very places where Israel should be, supposing you could find room to put it anywhere else, even then, if another nation seemed in any way suitable, yet there would be no desolate heritages to speak of as the world is almost all occupied.

A great many books have been written on this subject and much remains to be said, but this must be enough to set

people who are uncertain thinking and studying for themselves.

The book which converted me to this belief and opened my eyes to this great truth was "Forty-seven Identifications, founded upon five hundred scripture texts giving clear proof of our identity with Israel." Price 6d. Also "Lost Israel found," "Flashes of Light," "Oxford wrong," and other books by Edmund Hine.

"A Vindication of the Belief that finds Israel in Britain." Douglas A. Onslow, J.P.

"Coming events in the East, or, Return of Jews to Palestine," by H. Aldersmith, M.B., F.R.C.S., price 2d.

"Do you know—? Forty questions with but one answer," by Rev. Leonard Hills.

"The Great Pyramid, the time of

the end illustrated by a diagram," by W.E.S.T., price 1s. (The dates are shown in every part of the building.)

"The Great Pyramid, Inside and Outside," a popular essay on a scientific subject, by H. de St. Dalmas.

I like to read these two last together.

"Our inheritance in the Great Pyramid," by Piazzzi Smythe.

"The Royal House of Britain," by Rev. W. H. Milner. (This is a table of the pedigree with notes, price 6d.)

"Dan, lost and found," by H. H. Pain, 1d.

"The fullness of Nations," by Dr. Aldersmith.

I recommend my readers to send to Mr. Robert Banks, Racket Court, Fleet Street, for his catalogue of British Israel books, also for a Magazine called "Covenant People," which is the official

organ of the Imperial British Israel Association, which holds its meetings every month at Caxton Hall.

The best book of reference of all is the Holy Bible.

Read this once more straight through as a historical book, and do not fall into the error of thinking that though all the prophecies which you know to have been fulfilled, are literal, that those which you know or think may be as yet unfulfilled are spiritual.

I must conclude by quoting Sir Theodore Martin's beautiful message to his countrymen: "Your destiny is assured through toil and tribulation, though for a time tricksters and pigmies may impede, by unequal efforts, your marches onward to the consummation of your great imperial destiny."

Southern Arabia

By THEODORE BENT, F.R.G.S., F.S.A.,

AND

MRS. THEODORE BENT

PRESS NOTICES

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Press Notices.

“A touching personal interest is added to this volume by the fact that it is the widow and travelling companion of the late Mr. Theodore Bent, the eminent archæologist and explorer, both in Africa and Asia, who has, since his lamented death, a few days after his last coming home prepared their joint narrative for our reading. Its perusal we find not saddening, but delightful. The vivacity of her feminine humour, the keen observation of amusing little details, the lively recollection of droll anecdotes and the brave wife’s spirit of comradeship in their frequent adventurous travels, grace with a peculiar charm the instructive revelation of much rare learning which concerns the lore of historical antiquity as well as the present condition of territories yet imperfectly known.

“In some of these instances, as far as we are aware, no published former descriptions had anticipated the results of their local examination; the sketches and photographs which they took have the value of novelty and originality. The maps . . . will prove useful to future travellers and leaders of government expeditions.

“Mrs. Bent and her husband . . . endured much insolence and rude treatment, extortion of money and downright robbery and were even shot at, to the danger of their lives in journeys through this wild country. That lady’s high spirit and courage, the tact and cleverness with which she managed to bear her position, as

the only female traveller must have been a great help to her conjugal partner. This book is her memorial of him and will be acceptable to many readers."

—"Illustrated London News."

"A very readable and highly interesting volume of their travels . . . the burden of producing the work was thrown upon Mrs. Bent, who has performed her task with excellent results. In the author's narratives and descriptions there is much to interest the English reader, and their routes and troubles, difficulties and discomforts, will form an excellent guide to those who desire to follow in their footsteps. Some of the interviews are rather amusing. The fauna and flora, as well as the other natural productions and scenery of the various regions are pleasantly described. In the list of Sokotran words . . . is of much interest."

—"Asiatic Quarterly Journal."

"Mrs. Bent has compiled a work rich in information. Much is included of extreme utility. The volume with its good maps and illustrations and instructive appendices, will deservedly take its place in the category of recognized and authoritative books of travel."

—"The World."

"Mr. Theodore Bent . . . we shall not easily find another to fill his place with equal zeal, energy, perseverance, and self-devotion, aided to the full by a wife who shared his courage and enthusiasm. These last records of their journeys are a pathetic memorial of honest work carried out with unflinching pluck and endurance. Whatever Mr. and Mrs. Bent collected about the Hadramis, is practically new material. There is plenty of curious and obviously trustworthy information about the people and the country, which was well worth collecting."

"There is a charming and novel account of Dhofar and the beautiful Gara mountains."

"There is also an excellent account of Sokotra."

—"Athenæum."

"Mrs. Bent has written a very interesting book which should be of the greatest service to future explorers, to merchants dealing with Arabian commodities and to the Foreign Office. It is well illustrated by photos and sketches."—"Pall Mall Gazette."

". . . His widow, the brave and highly accomplished lady, who was his constant travelling companion, sharing every hardship, fatigue, and occasionally perilous adventures, has prepared a worthy final memorial, a book which presents much rare and curious knowledge with plenty of entertaining personal narrative."

—"The Sketch."

"A record of successive journeyings by Mr. and Mrs. Theodore Bent through unfrequented districts of a still unfamiliar country. A permanent and valuable result is found in the . . . maps, drawn after personal survey of pathways hitherto untrodden by a white man, not to mention a white woman. In his travelling, not always free from peril, Mr. Bent was comforted by the companionship of his plucky and resourceful wife . . . many passages of vivid description."—"Punch."

"Mr. Theodore Bent belonged to the best type of modern travellers. In his wanderings over some of the world's little known places, his only object was to add to the sum of human knowledge, concerning their antiquities, natural history, or inhabitants. Several of his books must be familiar to many of our readers, and it is a matter for regret that he did not live to put into permanent form the information he gained on his last journey. The task has, however, been successfully accomplished by Mrs. Bent, who was the companion of his travels.

". . . but his book remains a charming illustrated record of travel, with many practical hints for those who may wish to follow in his steps, and a valuable mine of facts about the regions visited."

—"Westminster Gazette."

"In Southern Arabia hasty political generalization is conspicuous by its absence . . . yet Mr. Theodore Bent, whose recent loss we so much regret, was incomparably, better equipped than . . . to express his opinion on the political questions which claimed his attention in his travels.

"Mr. Theodore Bent's sad death which occurred four days after his return, left Mrs. Bent the sad task of compiling an account of the travels they had so much enjoyed together. She has done the work with great tact and discretion . . . will be found a mine of information to those who think of traversing the same ground, and full of interest to antiquarians."

—"Westminster Gazette" (second notice.)

"Of the man of leisure, who devotes his time to travel, the late Theodore Bent was a typical example. During the Winter season for many years, it was his habit to start for some interesting and unexplored region of the earth. One year it was found in Mashonaland another in Persia, or in Abyssinia, looking for the "Sacred City of the Ethiopians," and the present volume, which appears under somewhat sad circumstances (owing to Mr. Bent's recent death), describes a number of expeditions which he made in Southern Arabia, and the adjacent lands.

"The work as now issued, is from the joint pens of Mr. and Mrs. Theodore Bent. Few ladies have had so great an insight into Mahomedan life in its innermost and extreme fanatical circles, as the Editor of this work . . . an interesting account of the Islands of Bahrein. To the general reader, the most interesting part will doubtless be the graphic descriptions of Mahomedan life. Mrs. Bent had access to some of the harems, and her accounts of some of these are extremely amusing. We cannot pass over a comic account of a bed in the women's apartments of a sheikh.

"Space will not allow us to deal as fully as we should like with the many interesting portions of this work; but we certainly must direct our reader's attention to

this extremely interesting account of the Island of Sokotra.

"We cannot close our notice without a special word of praise to the keen insight of Mrs. Bent into Oriental life, and of the happy knack she displays of knowing what to tell, and how to tell it.

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—"The Pilot."

"His wife, who shared his love of voyage and investigating enthusiasm, has presented the result of their discoveries with much skill . . . the Authoress has succeeded in cleverly welding into a readable whole, her own connecting discoveries. The object of the voyages of discovery was two-fold, and the desire for scientific . . . was pleasantly combined with an interest in the persons, and things of the present. Incidents recorded should be of considerable use to any that shall venture in the steps of these venturesome voyagers."

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"Mr. Theodore Bent was widely known as one of those energetic Englishmen with time and money at their disposal, whose great desire was to visit the unexplored regions of the earth, and in his ambition he seems to have succeeded. For many years he was engaged in these expeditions, and the present work describes a series of attempts to penetrate into the hitherto unexplored regions of Southern Arabia. The success of the journeys was certainly the Chronicle kept by Mrs. Bent, which is invaluable as a record of Mahometan life, in perhaps, the greatest hot-bed of fanaticism. Here we have the life of a land where, to the women, at least Europe is unknown. The book is a mine of wealth, all the more valuable for the fact that the Editress knows what to tell and how to tell it. In no work have we met with so many interesting traits of Mahometan life . . . the author affords us an interesting description of the curious sect of Wahabi.

"There are many other portions of this interesting work we should like to refer to, but space is limited. It abounds in valuable matter, and above all is a most

valuable chronicle of Islamic life, in its purest and most fanatic form, untouched by Western civilization. The illustrations are numerous and excellent, and it is to be hoped we shall still have some chronicles from the pen of Mrs. Bent. The maps will add much to our knowledge of a hitherto unknown region."

—"Daily Chronicle."

"Mr. Theodore Bent was an intrepid explorer, zealous in Archæological discoveries to the confusion of arm-chair antiquaries. The chief interest of Mr. Bent's volume—or rather Mrs. Bent's, for the work appears to have been largely compiled from the diaries of her courageous fellow-traveller,—lies in its descriptions of the people of Southern Arabia.

"The tribes were often at war, and Mr. and Mrs. Bent were evidently in serious danger on several occasions. They considered the journeys they made under the protection of the Jabberi quite the worst experience we had ever undergone in any of our travels,' which was saying a good deal. One must admire the coolness with which, while the Bedouin were shooting round their tent during the night in order to extract some more dollars. Mr. Bent told them, he 'would see about it in the morning,' and then lay down to sleep!

"It contains a vast deal of novel information about little known, and even absolutely unknown, parts of the world, and presents for the first time maps of those parts.

"Considering the obstacles they had to surmount, the difficulties of the journeys, and the impediments to conversation, it is wonderful that so large a body of valuable facts should have been gathered.

"The list of plants from Dhofar is a valuable addition to botanical knowledge, and eleven new species of land and fresh water molluscs from Sokotra were added.

"All this was accomplished in spite of much opposition and treachery, in face of peculiar linguistic obstacles.

"We cannot too much admire the persistence, courage, and cheerful endurance of hardships displayed by Mr. Bent and his plucky wife."—"Manchester Guardian."

"No region is less known than the Hadramout, the Hazarmaveth of Genesis x, to which the most important chapters of Mrs. Bent's records of her own and her husband's travels are devoted. Save for one solitary traveller, Dr. Hirsch, who penetrated one of the valleys, the land of frankincense and myrrh remained virgin soil for the intrepid Anglo-Irish pair of travellers, who ran the gauntlet of its hostile tribes.

"They were rewarded by the most dangerous and unpleasant journey that even their contempt of comfort could desire. The tribes were as usual at feud, the country was thoroughly unsafe, the guides and chiefs were extortionate and threatening.

"Indeed Mr. and Mrs. Bent's book is full of interesting information and suggestions about a *terra plurimus incognita*.

"The seven journeys were rich in observation of men and manners or perhaps of women and no manners, and not least in botanical and zoological collection.

"Southern Arabia is a book to read."

—"The Spectator."

"The well-known traveller and scholar, the late Mr. Theodore Bent, and Mrs. Theodore Bent, who accompanied him on big expeditions, set forth what the Persians . . . the subject is interesting . . . It contains much matter that is new, and very useful bibliography lists of Arabic words collected in Sokotra and Southern Arabia, etc."—"Daily News."

"Theodore Bent was one of a comparatively small band of travellers prepared to face countless discomforts, and to undergo serious perils in the wildest, the unhealthiest, and most inhospitable of regions, if only they can add something to the general stock of scientific knowledge, and his present work which is devoted partly to the almost unknown country. . . . is a valuable record of Antiquarian research, as well as a graphic narrative of adventure.

"Unfortunately, his journeying to Southern Arabia was fated to be his last, for he died (of malarial fever) only four days after his return. His story, therefore,

is supplemented by his wife, who was his companion throughout his wanderings, and faced with perfect equanimity all manner of risks.

"On this Arabian journey the explorers were in considerable danger—they were actually fired at, but after some weeks of perilous adventure, they accomplished their task, having opened up a wide country, and found many objects of antiquarian importance, as well as various natural history specimens, entirely new to science.

"There is an amusing account of a visit to the ruler of Dhofar.

"Of their visit to Sokotra, of their perilous voyages in Arab waters . . . we have no space to speak, nor can we do more than hint at the scientific results by which both the British Museum and Kew Gardens have been enriched. The book is a valuable one, and is eminently readable, and it adds to our regret that the career of a traveller of a rare type has been prematurely closed."

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"Mrs. Theodore Bent gives some weird descriptions of Arab food, &c.

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"The description of Sokotra and its inhabitants and their mode of living, given by Mrs. Bent, is well worth reading.

"The work also contains much that will interest the historian and archæologist, as well as the geographer. Good work was done, and the investigation of Phamcean tombs discovery of ancient gold workings information obtained respecting sites of ancient towns, and the early frankincense trade, all help to throw light on the early history of this interesting part of the world."—*The Table*.

"Araby the blest has been lately visited, and few more interesting books of travel have been published

than the story of the journeys undertaken in Southern Arabia by the late Theodore Bent and his wife.

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"Of the few regions of the inhabited earth that may still be described as impenetrable, Southern Arabia is one. Like another region, that of Thibet, the forbidden land, it owes its seclusion to the intense fanaticism of its inhabitants. To the late Mr. Bent, a born wanderer, who year after year visited obscure regions of the earth, such as the ruined fortress-cities of Mashonaland or the sacred city of the Ethiopians at Axum, it presented a great fascination, and he has devoted no less than four campaigns to attempt to reach the once historically important region of the Hadhramout. The last expedition, that to the Fadhliland, cost him his life. Stricken with fever, and worn out, the party reached Aden, and Mr. Bent died a few days after his return to England. The task of editing the journals of the several expeditions fell to Mrs. Bent, who humbly describes herself as the Chronicler of the expeditions, an office she certainly ably filled.

"A rich material coming essentially from the pen of Mrs. Bent, who possesses in a marked degree the art of knowing what to tell and how to tell it. The harems of the wild mountaineers were open to her, and she gives a curious description of their inmates.

"Of Sokotra a graphic and interesting description. . . . May we hope for more."—*The Outlook*.

"The long companionship of which this volume (the last of many) reminds us, has been broken by death. . . .

"It has been left for the widow, who had been always with him in his wanderings in Africa, Arabia, and elsewhere, to bring out this narrative, incorporating his notes and some articles from his pen with records she made regularly during their journeys. We have nothing but praise for the style in which this has been done, and the whole narrative reads like the work of

one person. On the general scope of the book it may be said that it adds considerably to our knowledge of some of the places visited. Mr. and Mrs. Bent seem to have got on very well with the people of Baherin; only on one occasion were they in some danger.

"Less pleasant and more dangerous was the expedition to the Hadhramout, though it offered more in the way of novelty.

"A very interesting narrative is that which Mrs. Bent gives us, interesting as much for the story of adventures, trials of patience, and last for the description of the people and the land. But it must be read to the full in her own pages.

"From her studies of the harem, which, to one of her experiences offered little novelty or pleasure, but which could not be escaped, one gets glimpses of beauty and fashion.

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—*North British Daily Mail.*

"A melancholy interest belongs to this volume, which tells the story of journeys in Southern Arabia and adjacent regions. Four days after his return from his last expedition, Mr. Theodore Bent succumbed to a fever. His death while in full vigour was a grave loss to scientific travel, and especially to geography and archæology. Partial accounts of this last set of journeys, begun in 1889, have been already published in magazines and geographical journals, but Mrs. Bent has welded these together with the manuscript journals kept by herself and her husband so as to give a condensed and

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"The chief difficulties in this and other journeys, apart from the minor miseries of dirt and stenches, vermin and obtrusive natives, were due to two kinds of people, rogues and fanatics. Their hosts, like Gehazi, were moved by the idea of getting something out of the strangers, now by wiles, now by extortion.

"The book shows much close and careful observation, and deepens our regret for the loss of a traveller no less enterprising than accomplished. It is written in an easy, pleasant style, and illustrated by photographs which were often taken under considerable difficulties, owing to heat and the dryness of the climate.

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